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THEOLOGICAL SEMINARY.
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THE

Banner of the Covenant.

APRIL, 1854.

Historical Sketches.

(For the Banner of the Covenant.)

THE CHURCH OF OUR FATHERS.

[Continued from page 71.]

The revolutions and vicissitudes which are presented in the history of nations, are not unlike the changes which we may observe in the natural world. It does indeed appear mysterious that Divine Providence should permit the fabric of civilization, which it has taken centuries of suffering and struggle to erect, to be overthrown by the torrent of barbarism—that a pure and holy system of religion should be swept away by a flood of superstition and cruelty—that a winter should wither, and a night should shroud the useful and the beautiful in the condition of society. Yet, so it is. The annals of all ages show that wherever man has gained some elevation, he is soon depressed; that savage hordes destroy the more civilized races; that an Egypt must fall before a Persia, a Greece before a Rome; the mightiest empire earth ever saw, before rude and cruel tribes; that Christianity itself must have its strength impaired, and its beauty marred by corrupt and debasing errors. It is the ordinance of heaven; and though we cannot divine the reason, we feel sure it is for purposes which are holy, just, and good.

> "Seed time and harvest, summer's genial heat,
> And winter's nipping cold, and night and day,
> Their stated changes as of old repeat—
> While nations rise and flourish and decay
> And mighty revolutions shake the earth,
> Filling men's hearts with trouble and dismay;
> And war and rapine, pestilence and dearth,
> To many a monstrous shape of pain and wo give birth."—Gray.

Yet there is a time coming when the city of our solemnities shall not be subject to the unfavourable influences which operate upon her here, and now so unfavourably; when all her struggles shall be ended, all her battles fought, all her spoils and laurels won; when she shall enjoy a summer without a winter, and a day without a night.

In our last number we gave an account of the character of the ancient British or Culdee church. We referred to the evangelical nature of its doctrines, the simplicity of its form of ecclesiastical government, the purity of its discipline, the piety, the learning, the

zeal, the missionary labours, of its clergy and its members. We also referred to the desolation caused by the invasions of the Saxons; and we called the attention to the dark cloud, like a man's hand, which appeared in the horizon, when Augustine and the forty Benedictine monks who accompanied him, landed in England. In the present lecture we design to trace the progress of Romanism until it entirely expelled the true and pure Christianity which had preceded, and spread like a dark thunder-cloud over the whole of the British isles.

It was not long after his arrival in England until Augustine came into collision with the British Christians, who, as we have stated, had already made some progress in the conversion of the Anglo-Saxon tribes. It was found that while both parties claimed to be Christians, there were several and some very important points of difference.

"The Britons," says Bede, "did many things contrary to ecclesiastical unity; and, notwithstanding a long discussion and many entreaties, exhortations, and some severe rebukes, they would not concur with Augustine and his companions, but preferred their own traditions to the practice of all the churches throughout the world, which harmonize with each other in Christ." Such is the language of this venerable historian, who, though a Romanist, and opposed to the British Christians, yet manifests a candour and truthfulness superior to most ecclesiastical writers. In order that the points of difference may be seen more distinctly, we will allude to the most prominent—referring, among the first, to those which, though in themselves of least importance, were the principal subjects of controversy at the beginning of the struggle, probably in consequence of their first attracting attention, or being regarded as the least defensible. Outposts of little value often are assailed, while the citadel is the main object of attack. The papal supremacy was essentially the great point which Augustine probably was desirous to establish, for had that been admitted, we would suppose that the policy which tolerated so much that was akin to heathenism among the Saxons, would have allowed the trivial irregularities of the native Christians.

1. The proper time for the observance of *Easter* was one of the earliest and most prominent subjects of dispute. This festival, though not required in the New Testament, has been observed from a very early period; probably, at first, in connexion with the Passover, (see Bede iii. 25, p. 235,) to which many of the Jewish converts clung with so much tenacity. In consequence, probably, of some inaccuracy in their chronological calculations, a difference arose between the Eastern and Western churches, as to the proper time of its observance. In order to remedy this and introduce uniformity, new tables of calculation were proposed at Rome, (Giesseler, ii. 142, note 4,) in the 5th and 6th centuries, but many churches refused to adopt them. The British churches, which resembled the Eastern more than the Latin Christians, retained the old usage; and, thus, the day they kept as Easter was different from that which was observed by Augustine and his associates. Great efforts were made to induce the British churches to abandon their practice, but they firmly refused. Usher tells us that the controversy on this point seems to have lasted to the middle of the 9th century. (See Jam. Culd. p. 225.)

2. The kind of *Tonsure*, was another subject of dispute. "This rite," says Ledwick, (Antiquities of Ireland, p. 96,) "like other monkish ones, was derived from Egypt, the fruitful land of superstition and idolatry." St. Jerome, who flourished in 380, severely censures those whose heads were shaven like the ministers of Isis and Serapis. Herodotus tells us the Egyptian priests shaved every third day, as a part of their religion. From them, he supposes, the Jews adopted the custom. Directions for trimming the long hair of ecclesiastics are to be found in the early fathers, but this was merely in regard to decency, though, often, under the influence of the Nazarites, this regulation came to be considered as an indispensable characteristic of the priesthood. Even Bede, though an advocate for papal rites and ceremonies, acknowledges all were not shorn alike. "That form," he adds, "was to be preferred which it is reported St. Peter used—resembling a crown of thorns." The British and Irish tonsure (for these nations were weak enough to adopt this silly custom,) was called by their enemies Simon Magus' tonsure. This, as may be collected from Ceolfrid's letter in Bede, took in the front half orb of the head, going from ear to ear. This was the Eastern mode. "The Roman clergy," says Giesseler, "were shaven on the crown; the Britons, as also the monks, elsewhere in olden times, had the forepart of the head bald, (Giess. ii. 142, Note 4, b.) While this custom was of itself a mere ceremony, yet we find the apostle Paul himself alluding to having shaven his head because he had a vow." Acts xviii. 18. The Romanists seem to have attached much importance to it, and insisted on the observance of their custom respecting it. The British churches firmly refused to abandon their practice, whether because they also erroneously regarded it as a matter of importance, or because regarding it as a subject of indifference, they were unwilling to admit, by any concession, that the opinion of the Romanists in regard to it was correct. "It was no inconsiderable proof of their independence of Rome," says Jamison, (Culdees, p. 205,) "that it was not until the eighth century that the Scottish clergy could be prevailed upon to adopt the Roman mode, although so early as the time of Augustine the papal legates had introduced the latter into Britain, and had persuaded the Anglic clergy to adopt it. This appears indeed to have been one of the very important changes designed in their legation. But the more frivolous the thing itself which the Romanists wished to impose on the clergy in Scotland, the greater is the proof of their spirit of resistance."

3. A more important subject of controversy was the mode of baptism. To this Augustine referred, particularly in his first conference, as one of the three things on which he especially required uniformity. "If," said he, "ye will yield to me in these three things, to celebrate Easter at the proper time, to administer baptism according to the manner of the holy Roman and Apostolic church, and to preach the word of God to the Angles along with us, we will tolerate patiently all the other things which ye do contrary to our usages."—Bede.

It appears from another passage in Bede, (Hist. Ecc. ii. 14,) "that without the ceremonies used by the Romanists, they baptized in any water they came to;" and, Lanfranc, in a letter written 1074, accuses them "of baptizing infants without the consecrated chrism," (2

Giesseler p. 142, N. 4; Jam. Culd. p. 205, 206.) It appears that the Culdee churches rejected the superstitious rites which Rome had added to the simple ordinance prescribed in the gospel.

4. The subject of *ordination* was also a cause of controversy. We have shown in a preceding number that the form of ecclesiastical government which prevailed among the Culdees was different from that which Rome enjoined. In consequence we find that when Augustine insisted that they should acknowlege him as archbishop, and the Pope as the patriarch of the Western church they refused. (Jam. Culd. p. 76.) It was charged against them that none of them were canonically or regularly ordained, (Jam. Culd. p. 226;) that their ordination should be invalid; and, consequently, their ministrations should be prohibited, (u. s. p. 227.) Mode of Ordination, (Led. p. 85.)

(To be continued.)

The Theological Seminary.

(For the Banner of the Covenant.)

THE SEMINARY.

Since our last meeting of Synod, I have often been asked the question, "Where is your Seminary?" No doubt others have heard a similar one. I must reply: "The wisdom of our 'fathers' and 'brethren,' at our late synodical meeting, has, at least for one year, put an extinguisher upon it." Another query: "What do you do with your students?" This I am at a loss to answer. It is true, they were to be taken charge of by the Presbytery in whose bounds they reside; but how far this is carried into execution, I am unable to say, as in the "Banner" we have not had a single notice of any such thing. And again: I have often heard this not highly spoken of as a strong inducement for young men to follow such a course. It was said at our last meeting of Synod, at Chicago, that the Seminary, as it had been for some time, was inefficient. I do not say that every thing was done, that *ought* to be done. Far from it. But I think all will admit, that every thing that *could* be done, under the circumstances, *was* done. And I think it would be no difficult matter to prove, that however inefficient, it is not superseded by an improvement in the present system. Is it said that some of our best ministers pursued this course?—it is no argument whatever, that the latter mode is preferable to the former. Now is not the age for this. Will we suppose for a moment, that students can receive the same attention, or instruction, when under the care of the Presbytery, where (save a few exceptions) one man must do all, as they would do in the regularly organized and fully officered institutions?

Ministers, whether in the city or country, whose time necessarily is largely, if not *all*, taken up in the duties immediately connected with their respective congregations, have little opportunity, I should think, of paying much attention to the instruction of students; for we will suppose they have to prepare for this. And if we look at the work, there are few men in the church, at the present day, competent for the discharge of so much labour—reading and examinations, during the week, on Greek, Hebrew, church history, theology, hearing essays and discourses, &c.,—not speaking of lectures, and other

things absolutely requisite; but which of necessity must be laid aside, otherwise a large amount of congregational labour must be neglected. And to the settled pastor, every thing must be subordinate to his preparation for the pulpit, and the duties connected with his own congregation. And we have not many a Hercules in the present day, who can bear such burdens as that of the oversight of a large congregation, in connexion with a professorship in a university, and the discharge of the duties of a professor of theology. Such a man we had, but such men are rare.

I have no doubt that Presbyteries make an effort to do what they can; but my own impression is—and I have many intelligent laymen, as well as several of the ministers in our church, who accord with my views—that even this is very inefficient. The existence of a Seminary is requisite for the maintenance of our church, and it should be an institution in which the whole church is interested. I hope, that at our coming meeting of Synod, something will be done for our students. I know of some, had we had a Seminary, who would have been in it; and some who, in preference to the present inefficient substitute, if such is not established, will go to Princeton, or elsewhere. We have at present three most worthy young men, that I know, on the authority of a minister in our church, who will take such a course; and that strong inducements have been presented to these same persons by other denominations, to study with them, and remain with them. Some, we presume, will say, perhaps they only want an excuse to leave the church. It would be an easy matter to reply to such, if that was all they wanted; for our own part we think they have an excuse which is not very honourable to us as a church. If we have not the requisite instruction to give in the proper manner, who could blame them for going elsewhere?

But I think more than the honour of our church is involved in this affair. Her safety also, so far as in human hands, is involved. Our domestic missionaries hear the Macedonian cry, on all sides; and we could easily, rapidly, and successfully extend our operations, had we the men. What then shall be done? Make no effort within ourselves to answer these calls, or depend on importation? We have some sorry lessons before us, in the history of the past four or five years, in this respect; but we have many worthy exceptions. And without a thorough Seminary, our prospects are dull. Of course, here I speak for myself; and, if not far mistaken, I express the sentiments of many in our church.

I have been looking anxiously to the "Banner," for some months, for suggestions on this subject; and I hope, even yet, though at the eleventh hour, we will hear the voice of the church, in her members, her students, and her ministers, previous to the meeting of Synod. I believe the pages of the "Banner" are not only open, but that invitation is extended to the church at large, for the discussion of all subjects connected with her welfare. Are we unable to support a Seminary? Who will say so? The question is, rather, Will we permit other influences to trammel the church? And if a few in the East desire one thing, and a few in the West desire another, is that any reason why the students should be sacrificed. Cannot the location of the Seminary be fixed by ballot, as in other churches? And I believe

a motion is now lying over, which will cover this. Then, having the location, in the same way let the professors be appointed. And is there a single person in the church, who, after such a decision by the majority, would still be opposed, either to its location, or officers, because it might not just be as he desired it? Would he not, by such opposition, show that it was self, and not the interests of the church of God that he aimed at?

Let us have a Seminary—efficient—whether in the East, or in the West. Let the church thereby discharge her duty, due to herself, her students, and her Head; and let all personalities, if such exist, be trampled under the feet of men, who will show themselves influenced only by that which will tend to the glory of God, and the advancement of our Redeemer's kingdom. A.

[From the Evangelical Repository.]

THE THEOLOGICAL SEMINARY.

As the site for locating our Theological Seminary is a matter of considerable importance, and is to be decided on at the next meeting of Synod, it may be well to discuss the subject beforehand and go prepared to vote judiciously. The following qualifications should, we think, be distinguishingly sought for and obtained in the position of such an institution.

1. *It should be a place eminent for light.* The church is distinguished as "a city set upon a hill," an eminent place for light. And the Theological Seminary is the centre of the church's light, the fountain of her leading streams, the head quarters of her chief influences, and should not be fixed in some dark corner. It should be a place of two-fold light.

First. It should be pre-eminently illuminated by the most brilliant rays falling densely upon all its parts. How shall the students become "burning and shining lights," unless they be placed where the most effulgent orbs will *blaze intensely* upon their minds? This will require that the professors be not only men of distinguished knowledge and judgment, but of *energy* to throw out and impress light upon the mind and heart. But students need other luminaries than their professors. They need *variety* to awaken and arouse them to see the extensive field of usefulness held out to view. They should hear lectures by a variety of distinguished men on the different scientific, moral and religious subjects. Then their minds would come in contact with mind in its most active and luminous state, and become correspondently instamped with the image confronting. They should also be thoroughly acquainted with *human nature*, and the *present condition* of mankind; in order to know how to apply the truths of revelation to the heart. And therefore they need to *see men extensively*, to see at work the *influences* by which society is impressed. Hence they should have ready access to all kinds of people. So Christ brought his students, or disciples into close and extensive contact with all classes of their fellow mortals. He led them into villages, into cities, and among great multitudes.

Secondly, It should be a place from which the light will be most readily reflected on the community. The Seminary should not be a monastic cell. Its lights should not be confined to its own walls, but,

like the sun, it should occupy a *public prominent place* in the heavens, and *scatter* its rays as extensively as possible. It should make its power and influence *felt* on society, and therefore should be located in as communicative a juxtaposition with the world as practicable. Nothing has a greater tendency to increase the light within, than the effort to disseminate it abroad. The normal exercise of every power mental or corporeal strengthens and developes the part employed. Hence, when Christ was training his disciples for the ministry of the gospel, he brought them into the most favourable positions for disseminating the light,—for bringing its principles to bear upon the people.

2. *The Theological Seminary should be in a place eminently adapte to rouse up the mind to its appropriate sphere of activity.* The minister of the gospel should be pre-eminently a man of *effective power;* and this he cannot be without *great activity.* He is by profession a leader in producing the *greatest results* and *revolutions* in the community. And this demands *applicatory effort.* And how can he be prepared for this work, unless by bringing his talents into *active operation?* No one would think of making a carpenter by merely setting him down to read books, hear lectures, and learn the theory. He would ever and anon rouse him up from the books to the *work*, from the theory to the *practice.* He would develope and perfect the carpenter by combining the study with *active application* upon the material. Thus, the effort to accomplish, would let the apprentice see what knowledge he needed, awaken his inquiries, and strengthen his powers. So in the business of theology. Mere theory becomes dull. Application produces acuteness. Practice makes perfect. As the body by confinement and inactivity becomes weak, so does the mind. Hence while the student should read, and hear, and think intensely, he should also apply his principles to *practice,*—he should *try* his skill and implements upon the appropriate objects. He should try his talents in teaching the ignorant, convincing the erroneous, reclaiming the immoral, and rousing up the careless. He should appear on the public stage, and deliver addresses on the various benevolent, moral, and religious subjects. He should make society feel that his talents are not laid up in a napkin, but are *efficient* in doing exploits, reforming mankind, and moving the world to right action. Too many of our students, for want of this part of training, come out from the seminary graduated *drones.* If ever they become efficient for good, they have to commence learning in the new. Their fine-spun theories do not suit the masses, and they must begin at other work more appropriate to their sphere. Now, we ask where is the locality best calculated to promote the student's active and experimental training? Where are the materials for operating on most readily found?

3. *The Theological Seminary should be located in a place eminently adapted to produce a good elocution.* The leading part of the student's intended sphere is *public speaking.* He is training to convince and persuade. He needs to have under good discipline and ommand all his powers of eloquence. Not only should his head be ll of his great gospel theme, and his heart warmed by the vivid res, but every part of his frame should be a *tongue* to impress the iving ideas upon the minds of the auditors. The motion of his eye, he features of his countenance, the modulations of his voice, the po-

sition of his head, the posture of his body, the gestures of his arms, hands, fingers, *all*, *all* should unite to point out the Redeemer's truths upon the extended senses of every listening soul. Now in order to do this skilfully and effectively he needs (as is the case in all other subjects) *teaching*, *scientific teaching*. He also needs *living example*. He needs to be in a place where he will have the opportunity of hearing the best public speakers frequently. He should have often before him the most powerful charms of *ensample* to rouse his mind to the importance of the subject, and train him into like excellence. He likewise needs to practise public speaking under the most favourable circumstances. He should speak in conditions calculated to awaken his interest, and rouse his sensibilities. He should have an audience not of bricks, wooden pillars, empty seats, or cold speculative critics, but of *sensitive hearts*—the common masses, such as he is preparing by his theological course to address. If he have not these advantages, he is likely to become a cold, disinteresting, ineffective speaker. He may have ideas plenty and systematically arranged, but they fall out with so little spirit and power as to make but little impression. Were one-half of the truths clothed in the attractive garb of a skilful elocution, they would produce a better effect. Now our age calls loudly for the orator. It demands that the preacher be a good public speaker, or otherwise have a thin audience. If our church would do an effective work in reforming the world, she must give more attention to qualify the mouth-pieces of her glory for delivering the message of her King in a more skilful and graceful manner. I blush when I think of the way this important matter has been handled. It has been treated in our theological training too much as an *alien*,—starved, tortured, beaten, and bruised, until the poor creature has become a deformed skeleton, with but here and there an unbroken bone. Let us do something in the location of our seminary, that will secure us a more respectable standing in reference to this commanding and useful subject.

4. *The Theological Seminary should be located in a place highly fitted to produce urbanity.* The Bible requires every *Christian* to be courteous, to treat his brother man, formed in the divine image, respectfully, affectionately, kindly; to *manifest concern* for his welfare, *pleasure* in his happiness, and *sorrow* in his miseries. But this ornamental grace should shine prominently in the conduct of a professed leader of Christianity. Having been trained in the high school of the great heavenly Teacher, it should be expected, that he would exhibit the amiable disposition, and polished manners of his superior ethics. Going forth as a chieftain in the cause of complete redemption, boasting that his religion is the most perfect and accomplished system of discipline for ennobling, happifying, and embellishing man's nature, he should possess the character of a gentleman *par excellence*. Attracting general attention, moving in the highest circles, wishing to exert an extensive influence over mankind for good, he should aim to exhibit all the amiable, and winning gracefulness of the most accomplished politeness. In no one is roughness of manner, repulsiveness of character, incivility of behaviour, so unbecoming as in the minister of reconciliation. And yet, alas, how little attention is given to the subject in our theological training! How ignorant are too many of our students of the rules, how isolated from the winning examples,

how careless and inexperienced in the practice of this elegance of decorum? When they go out into the public, and enter the circles of the *élite*, how awkward do they feel and look, how puzzled to know what to do, how ungraceful in their address, how boorish in their behaviour! And how often on this account are they reproached and repelled! And how much influence do they lose; how much injury does the church sustain for want of this amiable accomplishment! Let us then labour to secure a higher standard in this attainment. Let us locate our seminary where are the best facilities for cultivating this ornament of the Christian minister.

Let us inquire, where shall we find such a site. Where do these outlines most pre-eminently converge? Where is the most central place for light, for activity, for eloquence, and for urbanity? Is it not in some of our leading cities? Cities are the most prominent points in all communities. They are the most distinguished places of light and influence. They are chiefly the publishers of our news, the movers of our leading operations, the makers of our fashions, the manufacturers of our ornaments, the moulders of our manners, and the capitals of our social organizations. There are found our leading men, our most distinguished ministers, doctors, lawyers. There the orator goes to display the powers of his eloquence. There the scientific lecturer pours forth the brightest beams of his light. There the exhibitor unfolds his art, his inventions, his discoveries, his wonders. There are exposed in the thoroughfares the most elegant types of urbanity. There are the prominent places for rousing up all the energies of the mind, and making the operations most effectually felt upon the world. There are the best opportunities for the student to *see, hear, work*. A city is the *world condensed*, where the candidate has all the facilities at hand for improvement and for labour. He has the learned to whet up his mind, the genteel to polish his manners, the orator to train him for public speaking, the errorist on whom to try his powers of argument, the vicious to stir up into exercise his powers of reform, the ignorant to develope his abilities for instruction, the poor, degraded, and miserable to call into operation his sympathies and benevolence, and public assemblies to afford him the opportunity for improving the powers of his eloquence. In a word, he has the best facilities for combining *study with action, theory with practice;* which *combination is very important*, but too much overlooked in our course of education.

But it may be objected that a city is too dear a place for our seminary. To this I would briefly reply, that the lowest priced articles are not always the cheapest in the end. It is sometimes better to give a good price for a valuable article, than to get an indifferent one for nothing. Two years of training under highly advantageous circumstances, might be worth more to a student than three or four years under unfavourable circumstances. And what should the student or the church think of a few dollars, when the *redemption of the world* is at stake? *Covetousness* should have nothing to do with the great matter of locating our *high theological school.* Nor should distance from the centre of the church be made an obstacle, since railroads have almost annihilated distances, and since students need to travel to improve themselves by seeing the world.

In conclusion I would say, let us in this great interest of the church

and of the world, not be governed *by the love of proximity*, by the *sanctity of hoary establishment*, or by *attachment to some individual concern*. Let us go into the matter with calm and prayerful consideration, with candid and unprejudiced investigation, and with an eye steadily fixed upon the results which we are to effect upon the *present* and *future* generations, yea, upon *eternity itself*. J. M.

[From the Scottish Presbyterian Magazine.]

SPECIAL MEETING OF THE REFORMED PRESBYTERIAN SYNOD, SCOTLAND.

This Synod met, *pro re nata*, in Glasgow, on the 10th day of January 1854. The meeting having been constituted with prayer by the Moderator—the Rev. James Goold—it was found that nearly all the ministers and a very full representation of the elders were present. Only three ministers were absent, for reasons which the court deemed satisfactory. This circumstance, notwithstanding the great severity of the weather, shows the importance attached by the church to the occasion of the meeting; and the anxious feeling which prevailed that all proper measures should be adopted for carrying on with efficiency, the work of Theological education, and thus making provision for the future well-being and usefulness of the church.

It was agreed to insert in the record the following notice of the decease of Dr. Andrew Symington, Professor of Divinity in this church:—The Synod, before proceeding to business, have the affecting duty to perform of noticing the absence from their roll of one name which, for many years, has occupied a most prominent place in their records, viz., that of their venerable and beloved father, the Rev. Dr. Andrew Symington of Paisley. The fact that this meeting of Synod has been convened in consequence of the blank occasioned by his demise, is in itself a sufficient evidence of the important position he occupied, the value attached to his character and influence, and the sense entertained by the church of the greatness of the bereavement which she has sustained in his removal; and the report of the Hall Committee, by which the business to be transacted will be introduced, will, of course, refer to the character and labours of the deceased, as Professor of Theology, and to the heavy loss entailed on the church by the solemn event which has occurred; so that it is the less necessary for the court to do much more in this notice than simply record a few facts, and testify their sincere regard for the memory of their departed father.

The death of Dr. Andrew Symington took place at Paisley on the 22d of September last, after a brief illness with which he was seized when busily occupied with his students. His latter end was peace. It was in beautiful and striking harmony with his whole previous life,—presenting the tranquil majesty of one who had overcome by the blood of the Lamb and by the word of his testimony.

Dr. Symington died in the 69th year of his age and 45th of his ministry. After a brief period of probationary labour, he was ordained to the office of the holy ministry and the pastoral charge of the congregation at Paisley, his native town, in 1809. In the discharge of his duties as a minister of the New Testament, he approved himself as a workman not needing to be ashamed, rightly dividing the word of truth. Possessed of mental abilities of a high order, and rich in the varied attainments secured by their diligent application to the pursuits of learning, and especially of Theology, while all were sanctified by a spirit of earnest devotedness to the service of his Divine Lord, he reached a high and distinguished place as an expounder of the Scriptures, and a preacher of the gospel of salvation. His profound and comprehensive views of the whole system of Divine truth, and his accurate and extensive knowledge of the Word of God, were all enhanced by the rare unction, the touching pathos, and the fervent importunities which characterized his ministrations.

The court would cherish, with gratitude to the Head of the Church, the remembrance of the gifts and graces with which he was so fully endowed, and would look to the source whence he was supplied for similar blessings to be bestowed on the labourers who survive or may succeed, that they may be followers of the departed in so far as he followed Christ, and may, in some good measure, realize his spirit, and exhibit the features of his character, both as "sons of consolation" and "sons of thunder."

In 1820 Dr. Symington was chosen by the voice of Synod to the office of Professor of Divinity in this church, which had become vacant by the death of Professor Macmillan. To the discharge of the duties of this important and honourable calling he brought a mind richly furnished with the stores of Theological learning, possessed of clear and accurate views of the doctrines of evangelical religion, and pervaded by a sanctified fervour, in consequence of which, in his prelections, the Saviour's name was as ointment poured forth. These duties he continued to discharge from the period of his appointment till that of his death, with remarkable fidelity and devotedness,—sustaining with cheerfulness the burden of his labours, while he proved instrumental in conferring important benefits on the church and her rising ministry. The court would record their deep sense of gratitude to the Great Teacher for the gift of this master in Israel, and for allowing him to continue his services in this position for the space of 33 years.

As a member of this court, Professor Symington occupied an honourable position, and exercised a happy influence. He was appointed by Synod to the office of Clerk when it was constituted in 1811, and discharged the duties of that office with accuracy and fidelity so long as he continued to occupy it. He was most regular and punctual in his attendance on the meetings of Synod, gave his earnest and persevering attention to the business before it, and never absenting himself during any part of the proceedings without urgent cause. While grave and dignified in his demeanour, he furnished a beautiful example of brotherly kindness and courtesy; and while he expressed his own views with candour and conscientiousness, he was ever ready to defer to those of others. His judicious counsels and conciliatory spirit proved eminently conducive, under the blessing of the church's Head, to the promotion of peace and harmony among brethren. He was ever ready, as far as other weighty engagements would permit, to discharge the special duties imposed on him by this court; and the Book of Discipline, and the doctrinal part of the Testimony, prepared by him under the appointment of Synod, remain behind as monuments of his ability, faithfulness, and devotion to the interests of Zion and the cause of the Reformation.

The court cannot close this brief notice of Professor Symington without expressing their profound sympathy with the elders and members of his bereaved congregation. Of his able ministrations; his abundant labours; his watchfulness, zeal, and deep concern for the interests of their souls; his tender sympathy with the afflicted; his anxiety for the religious instruction and training of the young, his holy and unblameable walk and conversation among them,—they themselves are witnesses. And there is comfort in the reflection that his character and life and labours were justly appreciated by them,—of which, among other things, there is evidence in the state of vigorous organization and healthful activity in which he has left them. It is due to them to say that the court have always regarded with great satisfaction the patience and good feeling with which they submitted to be deprived, for the greater good of the church, of the ministrations of their own beloved pastor for the period during which he was occupied annually with the duties of the Hall. The Synod commend them to God and to the word of his grace, that they may be sustained and comforted under the sore trial with which they have been visited, and pray that, under the blessing of the chief Shepherd, all their wants may be supplied, and they may continue to go on even to perfection.

The court likewise cordially sympathize with the bereaved family and relatives of Dr. Symington. His children have lost in him a father tenderly affectionate and deeply solicitous about their highest interests—a father who may be said to have "walked within his house with a perfect heart;" but it may well impart to them unspeakable solace, in their state of orphanage, that he has left them a legacy so rich as that bequeathed in his spirit, example, prayers, and character; and his godly life and happy death may well encourage them to give themselves wholly and unreservedly to their father's God, so that, following in his footsteps, they too may die the death of the righteous, and their last end may be like unto his. May they enjoy the special favour of Him who is the Father of the fatherless, and has promised to bless the children of his servants; and may they have grace to say, "When father and mother forsake us, then the Lord will take us up."

When death has thus smitten and laid low one of the pillars of Christ's house, the members of this court would feel themselves admonished to depend more implicitly on Him who is the foundation and chief corner-stone; to labour with diligence and fidelity in the work of the Lord, that they may stand in their lot at the end of the days; and to pray, that instead of the fathers God may take the children and make them princes in all the earth, so that His name may be remembered in all generations, and the people may praise Him for ever and ever.

The report of the Committee on the Hall was next submitted, embracing (1) an estimate of the character and labours of the late Dr. Symington as Professor of Divinity; (2) a Synopsis of the course of study proposed to be followed by students connected with the Reformed Presbyterian Church, from their entering College till the period of their license; and (3) suggestions as to the measures which the Synod should adopt for the purpose of carrying on the Theological education of the students.

It was agreed that the report now read be received, and that the thanks of the court be given to the Committee, and especially to the writers of the report.

It was moved, seconded, and agreed, that an annual fee of one guinea each be exacted from the students who may attend the Hall, and that this sum be paid by them to the Treasurer of Synod, who shall furnish them with a ticket.

It was moved, seconded, and agreed, that two Professors—one for Systematic Theology, and one for Biblical Literature and Church History—be appointed to conduct the theological education of the students; that a salary of £45 each be annexed to the office, and that one preacher at least be appointed to give his services alternately to the congregation of the Professors.

It was moreover agreed, that the fund shall henceforth be designated the *Theological Hall and Synod Fund.*

It was moved and seconded, that Dr. William Symington be appointed to the office of Professor of Systematic Theology, and Dr. Goold to that of Professor of Biblical Literature and Church History. This motion was unanimously and cordially adopted.

The moderator presented to the brethren chosen the request of the Synod that they should accept of this appointment, when Dr. Symington, after stating some of his difficulties, requested time till to-morrow for consideration before coming to a decision. Dr. Goold also stated some of his difficulties, and presented a similar request. To these the court agreed.

Dr. Symington, on being called on for his decision on the next day, after a few remarks, signified his acceptance of the office. Dr. Goold, on being called on, after a few observations, also signified his compliance with the Synod's request. The court then engaged in devotional exercises, conducted by Mr. Anderson, as an expression of their gratitude to God for the unanimity characterizing their proceedings in the matter, as well as the happy issue to which it has been brought, and of their earnest desire that His blessing may rest on the appointments made.

The following series of resolutions on the subject of National Education, was submitted by Mr. Anderson, and unanimously adopted:—

1. That there is a loud call for the establishment in Scotland of a national system of education, based on Scriptural principles, thoroughly imbued with the spirit of the gospel, and adequate to provide the whole land with sound literary and religious instruction.

2. That it is the duty of the Government and Legislature to establish such a system without delay.

3. That there are remarkable facilities for the accomplishment of this most desirable object, inasmuch as, notwithstanding existing differences in regard to matters of religion, and even in regard to the duties of Government respecting education, there is an almost universal desire among all classes in Scotland that the Bible and the Shorter Catechism of the Westminster Assembly should be read in every school.

4. That in the Act of the Legislature establishing such a system, there ought to be a distinct recognition of the Word of God, and of the principles of true religion founded in that infallible record; and that provision should be made for teaching in every school the Holy Scriptures, and the doctrines and duties inculcated in the divine Word, as these are summarily set forth in the Shorter Catechism; that the school should be open to such well-qualified teachers, and to those only, of whatever name or denomination, as give evidence of good moral and religious character, and of cordially believing the Word of God, and holding its precious truths, as these are exhibited in the Shorter Catechism, which it would be their duty to teach; and that local boards should be established everywhere throughout the land for the election of teachers, and for carrying out the system according to these principles.

5. That in the conviction of this Synod such a system, if once established and carried into vigorous operation, would be cordially received and practically adopted by Christian men of every denomination, and could not fail, by the blessing of God, to confer incalculable benefits in the advancement throughout Scotland of knowledge, religion, and morality.

6. That the Rev. William Anderson, the Rev. Dr. Goold, and Mr. Matthew Tait, be appointed a committee to take charge of these resolutions—to convey them to the Government of the country, and to Scottish Members of Parliament, and to hold such correspondence with other parties as may appear desirable.

The business of Synod having been finished, the Moderator closed the meeting with prayer and pronouncing the benediction.

[From the Scottish Pres. Magazine.]

EXTRACTS FROM THE REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION, SUBMITTED TO THE PRO RE NATA MEETING OF THE SCOTTISH REF. PRES. SYNOD, HELD IN GLASGOW, JANUARY 10, 1854.

Work done in the Hall at Paisley.

According to the last formal report submitted to Synod in 1847, it was shown that from 1820 to 1847, 150 students had been admitted to the Hall, of whom 88 had been licensed, and 59 had been ordained, to the ministry. It appears from the registry kept by the late Professor, that in 1847 there had been 15 students; in 1848, 13; in 1849, 24; in 1850, 18; in 1851, 18; in 1852, 14; and in 1853, the last session in which our late Professor taught, the number was 14. It is remarkable that in theological classes of greater extent the attendance fluctuates between a maximum and a minimum within a certain period of years—the supply being regulated by the demand according to a law so well known in the commercial world. Whether it is the same principle producing the same result we cannot say, but the same fluctuation is apparent in the attendance in our Theological Seminary. In 1836 and 1849

respectively the maximum had been reached, in the one case to the number of twenty-five, in the other of twenty-four. From a list kept by the Professor, it appears that twenty-five of his students, of whom some had become ministers and others had obtained license, had passed before him into eternity.

The Hall met in the course of August and September, and continued for about seven weeks. The time seems to have been arranged to suit the sacrament in Paisley, which takes place in the beginning of August.

The amount of work overtaken in the course of the session consisted, 1st, in a course of lectures, in which the entire system of theology was considered under five divisions, corresponding with the five sessions of the students' attendance. These were intermingled occasionally on the Saturdays with subsidiary lectures on the form of church government, the principles of the Church, and the prospects of the kingdom of Christ. There was no attempt directly to embrace in the series the subjects of pastoral theology, polemical theology, or homiletics. Any discussion on these points, from the limited time of a session, must have been cursory and superficial; and, in the exercise of a wise discretion, the late Professor spent his strength on the department which is commonly known by the name of Systematic Theology.

2d. An hour was generally devoted to very careful examination upon the lectures. In the course of these examinations some of the most valuable and profound observations of the late Professor were made.

3d. The students were efficiently trained to mature, arrange, and express their own thoughts, and to perfect the knowledge received in the lectures by a system of weekly essays, read each Monday in the presence of the Professor, on which criticism by the students was allowed, wound up by the opinion and remarks of the Professor himself.

4th. On two days of the week, a portion of Hebrew Scriptures was read, and on other two days, a portion of the Greek Scriptures was read. The Professor generally analyzed the passage, and sometimes discussed the import of a few words in it. But there was no time for any regular and systematic exegesis;—sometimes two or three chapters were discussed more minutely.

5th. There were occasional exercises, in the shape of an examination on some part of Horne's Introduction, and in the practice of sacred elocution.

OVERTURE ON THE COURSE OF STUDY.

II.—The committee were instructed at one time to propose a Synopsis of the course of study necessary to be pursued by our students, from the time of their entering college to the time of their leaving the Hall. As several improvements had been recently introduced into the course, Presbyteries were sometimes at a loss to know all that was required of them in the superintendence to be exercised over the students. The late Professor and the Rev. Mr. Gilmour were appointed a Sub-Committee to prepare the Synopsis. Both of them prepared separate documents. These were examined by the Committee, and it was remitted, on the decease of the Professor, to Mr. Gilmour, with the benefit of all suggestions tendered, to prepare a complete and final document. What follows is the Synopsis as thus prepared. It falls to be given here, that the education of the students may be succinctly seen in order to judge what arrangements for supplying that education are now expedient and necessary. Though there may not be time to consider it fully, the Committee would suggest the propriety of the Synod transmitting it to Presbyteries, in overture, for consideration before next Synod:—

Your committee, in submitting the following Synopsis of the student's curriculum, from the time of his entering the college till the time of his receiving license to preach the gospel, very respectfully recommend—

I. That every student intending to devote himself to the work of the ministry, on making this intention known, shall be reported to the Presbytery in

whose bounds he resides, by his own minister, or by the session of the congregation to which he belongs, if the congregation have not a minister.

II.—That the Presbytery shall examine every such student as to his probable competency successfully to prosecute the necessary course of study; and that they shall recommend those to proceed to the University, and only those, with whom they are reasonably satisfied.

III.—That every student shall be required to prosecute his studies at one of the national Universities during four complete sessions at least, and to comprise in that curriculum the usual literary and philosophical education, namely, Latin, Greek, Hebrew, Mathematics, Logic, Ethics, and Natural Philosophy. And they would earnestly recommend the student himself to add to this course of study, Natural History, Chemistry, Anatomy, and the German language.

IV. That every student, before entering the University for the second year, shall be examined by the Presbytery, or by a member of Presbytery, as the court may see cause, on—

1. His first year's studies; and
2. Livy, book xxi.; and Greek Testament, Gospel of Luke. The student must submit his University tickets and the Professor's certificates to the Presbytery's inspection, at every examination.

V.—That every student, before entering the University for the third year, shall be examined on—

1. His second year's course of study.
2. Leechman's Logic.

VI.—That every student, before entering the University for the fourth year, shall be examined on—

1. His third year's course of study.
2. Sir James Macintosh's Dissertation on the Progress of Ethical Philosophy.

At this point of his course the student may enter the Divinity Hall. On his expressing his wish to do so to the Presbytery, they must examine him on—

1. Latin—Virgil's Æneid, b. vi.; Livy, b. xxii.
2. Greek—Xenophon's Anabasis, b. iii.; Greek New Testament, John's Gospel.
3. Hebrew—Genesis, chap. i. and ii.
4. The historical and the doctrinal parts of our Testimony.

No student shall be regarded as disqualified for entering the Hall merely because he has not been under the Presbytery's inspection previously to this period, but will be admitted to the Hall on tendering a reason satisfactory to the Presbytery for not having placed himself under their care on entering College; and on undergoing an examination tantamount to what he would have undergone had he been under their care.

On the Presbytery's being satisfied with the student's examination, they must certify him to the Professor of Theology, as a regular student of divinity.

It is expected that every student of divinity should be in the full communion of the church.

VII.—That every student, on passing his examination for the Hall, shall be considered under the special and fatherly superintendence of the minister of the congregation to which he belongs; and that, when circumstances require it, a member of Presbytery shall be appointed, with whom he may confer, from time to time, on all matters connected with his studies; and that such minister shall be enjoined to employ all proper means for promoting the best interests of the student thus placed under his superintendence.

VIII.—That every student, before entering the Hall for the second year, shall be examined on—

1. Natural Philosophy.
2. One of the following systems of Divinity, as the Presbytery may select, embracing that part of his theological studies which his first session at the Hall

brought before him,—namely, Hill, or Ridgely, or Calvin in the English translation.

3. He must deliver a Homily, *memoriter*, on a text assigned by the Presbytery, or by his minister, acting under the authority of the Presbytery.*

4. He must submit all his vacation exercises for the inspection of the Presbytery.

IX.—That every student, before entering the Hall for the third year, shall be examined on—

1. Any one of the above named systems of Divinity, as far as it may embrace the subjects of lectures at the Hall for the second year.

2. He shall deliver a lecture, *memoriter*, on a prescribed passage.

3. He shall read an Exegesis on an assigned subject.†

4. He shall submit all his vacation exercises.

X. That every student, before entering the Hall for the fourth year shall be examined on—

1. Any one of the systems of Divinity already named, and as already prescribed.

2. Symington on the Atonement.

3. Deliver a sermon, *memoriter*, on a prescribed subject.

4. Submit all his vacation exercises.

XI. That every student, before entering the Hall for the fifth year, shall be examined on—

1. Any one of the above-mentioned systems of Divinity, as formerly directed.

2. Symington on the Messiah's dominion.

3. Deliver an Exercise with additions on a prescribed passage of Scripture.‡

4. Submit all his vacation exercises.

XII.—That every student, on applying to the Presbytery for license, shall be examined on—

1. Latin—Virgil's Æneid, b. v.; Cicero de Officiis, b. i.

2. Greek—New Testament.

3. Hebrew—From Ps. i. to Ps. xxv.

* The following formula may be of use to the student in preparing this exercise:—

1. In a short introduction, state the truth contained in the text, in the form of a proposition.

2. Divide the subject into its several parts, without formally announcing the division.

3. Under each head give a number of particulars, shortly illustrating each by a copious use of Scripture.

4. Conclude by drawing inferences, or by giving a very short application.

† An exegesis is a Latin exercise, in composing which the student is directed—

1. To read the question as prescribed.

2. To state what the question is not, and then what it is.

3. To quote the views which have been taken of the subject by controversialists, and, if possible, in their own language.

4. To state the proposition contained in the question, and prove it by arguments.

5. To state and refute objections to the view that is taken.

6. To sum up the whole argument.

‡ The student, in writing the exercise with additions, must give,—

1. A short introduction, in which he will state the connexion of the passage with the context.

2. Read the text in the original.

3. Divide the text into its several clauses; give a critical scholar-like exegesis of the whole; quote comments and authorities, if necessary; and vindicate the sense of the inspired writer.

4. Give the sense of the passage in a short paraphrase.

5. Remove textual difficulties, if any occur.

6. State, in distinct propositions, the doctrines that are contained in the passage.

This portion of the exegesis, like the preceding ones, is to be read: but what follows is to be delivered *memoriter*.

7. Prove or shortly illustrate one of the doctrines.

8. Draw inferences from the doctrine thus illustrated.

4. Divinity.
5. Read an essay on a prescribed period of Church History.
6. Deliver a lecture and a sermon, *memoriter*, on prescribed subjects.

XIII. That every student, wishing to be examined in order to obtain license, shall inform the Clerk of Presbytery at, if not before, the meeting of Presbytery previously to that at which he is to be examined, so that his examination may be solid and searching—not formal and perfunctory.

XIV.—In regard to the vacational exercises prescribed in the Hall, it is understood that while the final authority to reject and accept them rests with the Professor appointing them, the Presbytery, in hearing them beforehand, is free to offer any remarks for the guidance of the student, and even to order the exercise to be prepared anew, in the case of its being exceedingly defective or erroneous.

XV.—While any serious departure from the above routine of study is to be deprecated, Presbyteries must be left at liberty to provide for special cases, and to select other books and subjects of examination, as a wise and prudent discretion may suggest.

XVI.—Ministers who may have students of divinity under their care are enjoined to foster among them the spirit and the life of personal godliness; to take them occasionally with them, as prudence may warrant, in visiting the sick and the dying, so that they may not be altogether unacquainted with this part of pastoral duty when ordained to the work of the ministry. And they would also press on the attention of the students the duty and the privilege, of taking, not a forward, but a modest, prudent part in all the exercises of our fellowship societies.

XVII.—Students repairing to any large city in order to attend the University in it, must be furnished, by the minister of the congregation to which they belong, with a note of introduction, to the minister of the Reformed Presbyterian Church in the city, that they may be under the pastoral care of the latter during the period of their attendance on College.

XVIII.—Presbyteries are specially enjoined never to allow discourses to be read, which, by the laws of the church, are to be delivered memoriter.

XIX.—Ministers intrusted with the care of students should draw their attention to the necessity for a clear, correct, and careful elocution in speaking, reading, and preaching, so that the most distant of an audience may easily hear what is said, and that the manner of the speaker may be a living comment on his language.

Your Committee believe that the literary habits of our students of divinity will be as closely attended to as formerly in the daily exercises of the Hall; otherwise, they would have recommended a searching examination to be made every year, by the Presbytery, in the Latin, Greek, and Hebrew languages. Under all the circumstances of the case, they think that the course which they suggest will secure the student's proficiency, without overtasking his powers.

FUTURE ARRANGEMENTS IN THE HALL.

III.—Such being the amount of work hitherto done in our Hall, and such being the curriculum through which your students are expected and required to pass, the practical question now comes up: by what means and agencies are they henceforth to be supplied with the education deemed requisite? On a matter so weighty, your Committee would sensitively avoid any attempt to dictate to the court. They have nothing to do with the appointment of men to fill the office of Professor. It seems a duty, however, when circumstances present a fair opportunity, or rather when Providence tenders a loud call to it, to indicate briefly what would be desirable, if at all practicable, in the management of the Hall and the education of the students.

Provision must be made for the instruction of the students in Systematic

Theology. This is indispensable. These are days when heresy abounds—when every doctrine is sifted in its claims to our belief—when even among the humblest ranks every article of the faith has been the subject of feverish speculation and keen discussion—when infidelity does not conduct the war against revealed truth so much by a direct and open attack on the fortress of the Christian evidences, as by questioning the authority of particular doctrines, even though Scripture be admitted to be the standard of appeal, and by insidiously reducing all which it cannot thus question to a level with the findings of our own intuition. It is of the utmost importance, therefore, that our students be carried progressively forward through the Christian system—that no one doctrine be taken for granted as already known to them—that every doctrine be exhibited in the fulness of its warrant from Scripture—and that all the doctrines of revelation be seen in their mutual dependence and harmony. By far the best means of preventing the mind from becoming the victim of error is to store it by anticipation with positive truth. It might be desirable, if in connexion with the course, occasional advices, or even specific lectures, could be delivered on topics corresponding to what is termed Pastoral Theology—the method and spirit in which the duties of the Christian ministry are to be discharged, and its great and holy ends accomplished. There is another field commonly known as Polemical Theology, in which the attempt is made to initiate the student into a knowledge of the controversies which the Church of Christ has had to maintain against error in its manifold forms; and more especially do the aspects of the times demand that they should be instructed in the principles at issue in the contest with antichrist. Sometimes also a separate chair has existed for what is termed homiletics, under which branch is comprehended the theory of preaching, all that is conducive to train the students directly and specially for the duties of the pulpit. Above all, attention must be given to the task, not merely of instructing the mind, but of forming the character and sanctifying the hearts of the students, by the passing advice, or some more formal exhortation to them. Not to speak of pastoral Theology, controversial Theology, or homiletics, there is a vast field to be overtaken in Systematic Theology alone. To require more from one man would be to task his energies to excess, and it seems, in the judgment of your Committee, better to make him responsible for the main branch—Systematic Theology, leaving him to supplement his prelections by short references to pastoral duties, controversial discussions, and the method of preaching, as far as it may be within the limit of his time and strength to overtake these topics. To exact from him too much might seem a warrant for the cursory and superficial consideration of all the subjects which, in the fulfilment of a commission injudiciously wide, he might attempt to handle.

Besides Systematic Theology, the court, by the adoption of the report in 1847, are almost under pledge to consider what can be done for two other branches of Theological education—Biblical Literature and Ecclesiastical History.

For the former—*Biblical Literature*—some provision is made in all other Theological seminaries. It includes an extensive and important field. Under this branch of education, students are expected to acquire a familiar acquaintance with the Divine word in the Greek and Hebrew originals. They must study, moreover, the all-important question of the canon and the principles on which a book is determined to be canonical, not so much as a part of the Christian evidences, but in their application to the canonicity of particular books. They must be able to supply intelligent answers to every challenge respecting the authority of a text or verse, by acquaintance with the formation of the present text, and the grounds on which its character as genuine and authentic rests. Those parts of the text to which exception is sometimes taken should be known, and the question of their authority clearly determined

in their own minds. More than all, they must be trained to ascertain the meaning, as well as the actual text, of scripture—to trace those peculiarities of language and idiom on which the nature and authority of particular doctrines sometimes, to a great extent, depend—to analyze Scripture critically, so as to convey accurately, but without ostentation, the results of mature investigation to their hearers in after life, and to settle with exactitude the precise import of many words in the Hebrew and Greek, on which a world of controversy has arisen. In short, by such familiar knowledge of the sacred languages, such accurate information on the authority of the text, and such habits of scholarly exegesis into the proper rendering of Scripture, they must be made as accomplished as possible in that branch of their future duties to which, under God, has been ascribed the general soundness and Scriptural character of our Scottish Theology—the Sabbath lecture. "The lecture," said an English Divine of the highest eminence, "is the glory of Scotland." As the infidel and the neologian have selected this department of criticism as the special point of attack, it is the more necessary that it be fully studied. Every heretic, too, makes his appeal to the original, and it is necessary that on this field he be met and repelled. In all parts of the country there are educated minds sufficiently versant in the original to detect flagrant error and oversight on the part of a public expounder of the Word, and to take heed that no man despise us is the precept of Scripture, as well as the dictate of prudence. From the general movement to heighten the standard of education throughout the country, there is the more need our ministers should go forth equipped in a very panoply of accomplishments for their work.

Finally, the *history of the Church* must be embraced in any thorough course of Theological education. We are aware of doubts entertained if, in a series of lectures, a very complete view of ecclesiastical history can be given. Still, it is eminently desirable that, by some course of examination, students were trained to a general acquaintance with the progress of the kingdom of Christ in past ages, and that, by some few lectures even, the main lessons of church history could be brought before them. Important to all churches, this branch is of especial importance to ours. The farther we recede from the times of the Revolution it is the less likely that the members of our church will be influenced by the doings and sufferings of the martyrs. It is essential to our continued existence, therefore, that the principles of the martyrs should be clearly taught, so far as they are living truths and of abiding importance. A course of lectures on the historical position of our church, disentangling its distinctive tenets from all improper and temporary accessories, exhibiting them not in a spirit of sectarian prejudice, but in reference to their scriptural authority and permanent obligation, would be a service to the students, and ultimately a blessing to the church.

For these three branches shall we appoint three professors? No question, but if we are to aim at a state of optimism, this result would commend itself to every mind as the best. Should it be deemed impossible, in existing circumstances, to nominate and appoint three for these branches respectively, it is submitted to the Synod, in the event of two appointments being considered within the reach of our present means and resources, that systematic Theology be left unabridged—in other words, continue as before to extend over the five years of the student's course. The fifth year of the course, on the other hand, may be occupied by him who may have the charge of Biblical Literature with the discussion of our historical position, and the other four left to the various topics embraced in the languages, the criticism, and the interpretation of Scripture. It may also be remitted, either to the Hall Committee, or to the two professors or tutors, to consider the most expedient plan for carrying the students through a tolerably full course in the history of the church. In the event of one professor, as formerly, discharging the entire duties of the Hall, it is evident that in the Presbyteries, or somewhere, machinery must be organized for

the tuition of the students, as far as possible, in the literature and exegesis of the sacred oracles, and in the history of the church.

The question of expense has not been allowed to prejudice the minds of your Committee. They have endeavoured to take a calm and dispassionate view of the Church's necessities. Nor can they doubt that on a fair case fairly shown, the liberality of our denomination would be promptly adequate to the exigency. It is believed that no formidable addition to the past annual expenses would be found necessary. Economy, doubtless, must be studied in the use of its resources. An arrangement may safely be made, by which an annual saving, to the amount of £10, in the rent of the Hall may be effected. It has been suggested, also, that, in accordance with a principle now fully recognised, by which the value of education is more felt when a price is given for it, a small fee may be exacted from each student, on the understanding that gratuitous testimonials to the professor, or professors, were to cease. If the work be shared between two professors, it would not follow, perhaps, that more expense should be undergone in supplying the pulpits of the professors than is hitherto incurred by the Church. Finally, if, instead of the term, "Synod Fund," the true nature of that part of our annual finance were brought out as the fund for the support of the Hall, it is believed that the collections in this form would be more liberal, as a fund, which at present sounds in the ear as a vague abstraction, but which, under another nomenclature, might commend itself to the church as one of the best and most important directions which Christian liberality could take. The importance of the Theological institution will always be chiefly appreciated by the more educated and reflecting minds in any denomination; but they, if their character be in keeping with their higher attainments, generally sway a safe and legitimate influence on the mass of a congregation.

In fine, your Committee feel little hesitation in expressing their belief that a matter more important could scarcely occupy the attention of the Synod, than the one with which it is now to be occupied. It fully deserves the consideration of a Synod held specially on this account, even though the brethren must have gathered for the purpose from considerable distances amid the wintry rigours of the season. Under God, a Church is very much what its ministers make it: "There shall be like people, like priest," says the prophet. It is amazing how a man of accomplishment, in the course of time, educates a congregation up to his own level. It is amazing, on the other hand, how soon the plainest audience detects a low standard of professional attainment.

The character, the very existence of our Church, depends on the character of its future ministry. No doubt, piety is demanded—piety peculiarly earnest and elevated—but there is no piety in literary indolence, and in a careless equipment for the duties of the sacred profession. No doubt, self-taught men have had wonderful success in preaching the gospel. The fishermen of Galilee have done more than all the scholars of our Universities. We can all sympathize with Owen when he declared his readiness to part with all his learning in exchange for the genius of Bunyan in preaching the truth of Christ. But the gift of miracles has ceased; and genius is almost as rare a gift. If there be defective preparation and education for the ministry—if there be no clear and systematic views of Divine truth,—if there be no careful study of the sacred oracles—no readiness in testing any appeal to the original, a serious blight would visit our church;—nay, the lack of conscientiousness in making and upholding an institute for the due training of our ministry would be proof that the blight has already come. In these days of rapid and mutual intercourse one church cannot hide from another its internal arrangements on such points. Should the rumour spread, or the impression become prevalent, that our church is defective in the Theological education of its students, an inference will be drawn to its prejudice, under which it can hardly survive. It is true that in a small seminary more justice can be done to each student;

but this is poor compensation, after all, for the entire neglect of important branches of his education.

With a well-educated, pious, and devoted ministry, we have nothing to fear. Our principles are good and true; they have their foundation in the Word of God, and have stood the test of centuries. The times are somewhat in our favour; dissent has so multiplied that the stigma under which it long laboured is gone. In the rapid growth of knowledge men are less inclined to prejudice against other denominations, and more inclined to seek the preaching that most elevates and enlightens them wherever it is to be found. And if to the graces of the Spirit, and thorough godliness of personal character, our students—our future ministers—for we would speak of them only in the humble consciousness of our own defects—add a conspicuous eminence in the paths of professional and general literature, they will, under the blessing of God, build up Zion, and do much good in the direct and immediate path of their official duties. They may do almost as much good indirectly, if the dignity of learning, as seen in them, administer a check to the vice and curse of our age—the all-absorbing pursuit of wealth and the grovelling idolatry of mammon.

Theological Discussions.

[For the Banner of the Covenant.]

REFLECTIONS AND QUESTIONS ON THE PHRASE "HIS PEOPLE." ROM. XI. 1.

The whole posterity of Adam, as rational beings, are God's people. But it is not of the whole family of Adam the Apostle is here treating. He treats of a certain *peculiar* people, and them he calls "His people,"—that is, God's.

Questions.—Are not the whole of the human family, as rational beings, God's people? Is it of the whole human family the Apostle here treats? Of whom, then, does he treat? Is it, therefore, on the ground of their *peculiarity* that they are denominated God's people?

At no time since the fall, have all people been in special covenant relationship with God, and, therefore, at no time since the fall could all mankind be said, on this ground, to be "His people." Special covenant relationship to God gives *peculiar* distinction to any people, and on this high ground, and for this important reason, they are entitled to be emphatically called God's people.

Questions.—Has there been any time, since the fall, when all mankind were in special covenant relationship with God? And since there never was a time when this could be said of all men, has there ever been a time when, on this ground, all mankind could be said to be His people? What gives *peculiar religious* distinction to any people? And does not their special federal relationship to God entitle them to be emphatically denominated God's people?

Abraham and his posterity were taken into this relationship. It is of them that the Apostle here treats. And, therefore, of them it is that he here affirms, they were on this high ground, and for this important reason, pre-eminently God's people. The call of Abraham contained the first intimation that he and his posterity were to be honoured by special covenant distinction. Supposing Abraham to have been born in the 2008th year of the world, and to have been 60 when he was called, then the first intimation of this special covenant favour was granted in the 2068th year of the world. Abraham was then in the place of his nativity—Ur of the Chaldees. Some place Ur in the north-east, and others in the north-west of Mesopotamia. From the prevalent idolatry of his native country, and to be head of a great nation to spring from his own loins, and upon whom God was to confer special favour, He called him. From him a special seed, in whom all the families of the earth were to be blest was to spring, and a promise to this effect is expressly given him. See Gen. xii. and xvii. chapters.

Questions.—What man and his posterity were first formally taken into this peculiar relationship? What was the first intimation of God's design, to constitute *formally*, this special relationship with Abraham and his posterity by Isaac? In what year of the world was Abraham called? Where was he then? Where was Ur, according to some? Where according to others? What kind of worship prevailed in Ur? To what was Abraham called? From whose loins was that nation to spring? Was a peculiar seed, in whom all nations were to be blessed, promised to Abraham? Give the proof.

Abraham was not the first to whom this promise was made. Immediately after the fall, the same promise was substantially given to Adam, and was renewed to Noah, and now again to Abraham. But while the promise was in each instance *substantially* the same, yet, in each case, there were *circumstantial* differences. When made to Adam, there was not another man to whom it could be made. When made to Noah, he was the only family head not doomed to destruction on account of gross profanity and wickedness. Still, in the case of Noah, there was a population of more than sixteen hundred years' increase, from whom, by the grace and faithfulness of God, he was distinguished, and unto whom alone of all men in the world the first promise of a Saviour was renewed. In Adam's case, God came to tell the offending creature man, that he should be spared his natural life for a time. In Noah's case, he came to tell him that he and his family alone should be thus spared, and to renew the promise of a holy seed already made. But in the case of Abraham, we find that, while God again and again renews the promise of the holy seed—the Messiah—Saviour, He distinctly states the line of the descent of that seed to be in the family of Abraham, by Isaac, the heir according to promise. And instead of destroying all other families, as in the case of the promise to Noah, God called Abraham out from all the rest of mankind—appointed him and his posterity a distant country, typical of the heavenly—made him a head and party in the first distinct and *formal* constitution of the visible church that ever took place in the world—formally covenanted with Abraham concerning the matter of the promise, Gen. xv. 18—ratified it by a visible and significant seal, Gen. xvii. 10, and finally confirmed it by the solemn sanction of an oath. Gen. xxii. 16.

Questions.—To whom was the promise of the holy seed, the Messiah, first made? Gen. iii. 15. To whom was it first renewed? Gen. vi. 13. To whom was the second renewal made? Gen. xii. 1–4. In each case was it *substantially* the same promise? But in each case, were there not circumstantial differences? Was the natural life of Adam, &c., spared for a time, and the promise of spiritual life given? Was the renewal of the promise to Noah accompanied with the threatening to destroy the rest of mankind, while he and his family were spared? Was the promise often repeated and thus often confirmed to Abraham? Were he and his posterity appointed to occupy a country separated for themselves, typical of the heavenly? Was Abraham made a head and party in the first *formal constitution* of the visible church in this world? Did God formally covenant with him, and by a visible and significant sign, and by the solemn sanction of an oath, ratify and confirm the covenant of promise? And thus, did not God acknowledge Abraham and his posterity by Isaac, as preeminently "His own people?" C.

(To be continued.)

Obituary.

[For the Banner of the Covenant.]

Departed this life, on the 18th of February, 1854, Mr. John A. Cooper, about the 66th year of his age. He was a Ruling Elder in Cedarville congregation, Green Co., Ohio. He was a native of South Carolina, and married the eldest daughter of the Rev. W. King, by whom he raised a numerous family—of eleven children, all of whom save one, together with the mother, survive the departed father. In his life, he was an

affectionate husband, a kind father, a consistent Christian, and a faithful ruling elder in the church.

Of few persons it can be said, with more propriety, "He was just and devout, waiting for the consolation of Israel, and on whom the Holy Ghost rested." When the time of his departure arrived, his latter end was that of the upright man, *Peace*. He left his family and friends, in faith and hope of an entrance into the mansions of his Father's house, on high.

Family Circle.

(For the Banner of the Covenant.)

MY FIRST SKETCH FOR MY LITTLE FRIENDS.

"*Little Jenny*,"—So the tombstone said.

'Twas in a place of great sepulchres hidden away among costly tombs and monuments, that I saw the little headstone with its simple inscription "Little Jenny;" it arrested my attention, while a voice seemed to speak to me in tones eloquent in their solemn silence, a voice that seemed to come from the flower-covered grave where little Jenny lay.

I knew her not in life. I cannot tell whether she was a merry laughter-loving little one, or a pensive thoughtful child. I knew not whether her eyes, blue as heaven's vault, danced with gayety, or were of that large, soft, dreamy, mournful cast, that looked away—far away into a distant future.

I knew not whether she was one of a merry romping group, or a saddened child,—

"Sole daughter of *some* house and heart,"

that was sent to stay in this world a very little while, and was then taken home, to her bright happy home, in heaven. I knew her not then. I know her now. She sleeps peacefully in her narrow bed. The tiny headstone calls her "Little Jenny," and the silent voice speaks from her grave. Listen,—

It tells of a mass of bright sunny curls pressed back with a precision they never knew before—it tells of a bright eye dimmed beneath the fast closed eyelids, shaded, oh! so sadly, by the long silken lash. It tells of a wasted and feeble frame, releasing the bright spirit from its prison-house—of the roseate hues of health chased away by the chilling pallor of the tomb. It tells of a mother's anguish when she sees—a vacant cot—a wardrobe for which there is no wearer, and little boots laid carefully by, for they are far too small for any one to wear now, they were baby's. It tells of a little angel in Paradise who sings a joyful happy strain, though infancy's music on earth is hushed forever, and it tells, too, of an awful heart-writhing silence shrouding the bereaved one's heart.

God help thee, lone one! where is thy little prattler now? where the head that used to nestle in thy bosom? where the arms that were wont to clasp thy neck? all gone now. The head is pillowed in the grave—the arms, icy cold, are clasped in the chill embrace of death; but He will help thee. She is gone! but yet is she come—*gone* to the grave under the elms at Woodland—*come* home to her Father's house, where she awaits you. God can help you, lone one—and He will.

LILLIAN LEAFLET.

Philadelphia, March.

THE LITTLE BOY WHO WISHED TO RECEIVE THE LORD'S SUPPER.—As I was administering the Lord's Supper, some years since, the broken bread and the cup had been passed, when I made the usual request, that if any had been omitted, they would signify it by rising. A little boy, about seven years old, Lewis B——, who sat immediately before me, arose, and burst into tears. The little fellow was sure he loved the Saviour, and could not tell why he was not entitled to the emblems of His death.

I was taken by surprise. It was some little time before I could command my feelings, or make any reply. But the disappointed child could hardly be pacified.

He appeared deeply grieved. During the residue of the service, his stifled sobs would burst forth beyond his power to control them.

Immediately after service, I had a brief interview with Lewis, in which he told me that he thought he loved Christ, and wished to come to His table. He was the child of pious parents, and it was known that for a number of weeks he had been accustomed to retire for secret prayer. Afterwards, I conversed particularly with him. In childlike simplicity, he gave me an account of his deep sense of sinfulness, and a subsequent change in his feelings. I could not help being convinced that he was truly one of the lambs of Christ's flock. At the service preparatory to the next communion, he came before the Church for examination, and was received on the following Lord's day. He is now a young man of good promise and piety. Are there not other children, who will think of Lewis, and devote their hearts and lives to the precious Saviour?

The Little Blind Boy.—Once there was a good little boy in Scotland, about eight years old, who took the small-pox; and when he grew better, it was found it had shut up both his eyes, so that he could see nothing. He had been such a gentle, good boy, that all the family loved him, and led him about, and were very kind to him. He had a little sister, Annie, twelve years old, who used to find amusement for him, and, when it came warm weather, she would take him to walk in the country.

One day they took a long walk, and sat down at the foot of a great tree. "Annie," said James, "what a pleasant day this is. The air feels so soft and warm to my face. I hear the burn racing on the smooth stones, and the sheep and lambs bleat. How I wish I could see them again. Hark! there is a thrush singing over our heads. O! how beautiful it used to be to sit down here, and look to the far-away hills and the clear blue sky, and see the mill yonder, and the pretty ducks in the pond—ah, Annie, I think I shall never see these things again."

Then the little boy thought how dismal it would be to be always blind and dark, and felt so helpless and sad, and he began to cry. "Don't cry, James," said his dear sister, "may be you'll see yet. There was Daniel Scott, you know, had the small-pox, and was blind for weeks, but he got well, and now he sees as well as anybody. Besides, you know," said she, "God will do right about it, as dear mother says; and if he leaves you to be blind, will make you happy some other way. Besides, we all do what we can for you; and I will read to you, and it will not be so bad.

But poor James kept thinking of his misfortune, and sat down, with his head bent upon his hands, with his elbows on his knees, and kept on crying. The flood of tears pressed their way between his eyelids, which had stuck together, and when he lifted up his head, he cried out, "O Annie, I can see! There's the brook, and the mill, and the sheep! O, how glad I am!" Annie was as joyful as he, and hurried him to return home, so as to tell the good news; but James could hardly walk, for he wanted so to look around him. "Oh!" said he, "how little do children know of the blessing of sight. If they had only lost it awhile, like me, they would never cease to thank God for eyesight."

You may think how pleased they all were at home. At night, when the father prayed in the family, and came to thank God for restoring dear little James, he almost wept for joy. James soon got his sight completely; and when he grew up to be a man, he never forgot to be grateful to his Heavenly Father that he was not blind.—*Children's Friend.*

Miscellaneous.

[For the Banner of the Covenant.]

SIGNS OF LIFE NORTHWARD.

The following interesting extract of a letter from a Home Missionary speaks for itself.

I have just returned from Bay Verte. Saturday, left for Sackville; the cold almost visible. Lectured in the Hall on the forenoon of Sabbath. Hall quite full. Attention remarkably good, and a door of utterance was granted. On the afternoon was at Jolicuer. Monday, lectured at the Bay. Went on to Gaspareaux. Appointed a building committee, and let the foundation and frame of the house.

In Sackville, also, there is a feeling in favour of erecting a house. Even those who are not of us, in some instances, think that I am by this time entitled to have a house. Great ship-building there, and many Presbyterian hands. Am about to start there to reconnoitre. Then to Mecann, to see about re-erecting the frame which was blown down there. You may see something of a spirit for building, and that, should the attempt be made in Sackville, then we would have in progress, besides those already finished, Mecann, Nappa, Bay Verte, River Philip, and Sackville.—Five, probably; four, certainly. These little temples are to be built on stone and lime foundations, of *spruce and pine* materials. No mahogany, no rosewood, no walnut. Nor shall elastic sofas or Brussels carpets adorn their interior or decorate their altars. And $1000 of what is unnecessarily—not to say sinfully—spent on these articles in a single church, would secure the erection and comfortable finish of all these—what an honour this would be to the Reformed Presbyterian name here. And for want of this shall they stand still? Μη γενοιτο—Not by might, nor by power, shall the temple be erected. May the Spirit of the Lord put the silver and gold in motion! England said of her heroes—"England expects every man to do his duty." Christianity *brings every man* to do his duty. We are willing to share the burden of erecting these five little sanctuaries with any of our brethren, who, as stewards of the grace of God, may come to the help of the Lord for this purpose. But if none should come with material for the tabernacle, God will not have less glory; we will have more labour, and men and angels will look with more wonder, *for the work will be done.*

[For the Banner of the Covenant.]

FOURTH REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

Philadelphia, March 8, 1854.

George H. Stuart, Esq.—Dear Sir,—I send you herewith some information, which, if you think proper to publish in the "Banner of the Covenant," as a still further encouragement to ministers of the gospel, you will oblige

Yours, respectfully, J. M. Collingwood.

At a congregational meeting, held on the evening of the 2d January, the members of the Fourth Reformed Presbyterian Church of this city presented to their Pastor, the Rev. Dr. Crawford, a purse containing one hundred and sixty dollars in gold, collected together by voluntary contributions from the members, and given to their Pastor as a slight testimonial of their affection and regard for him.

I would also state, as a piece of interesting information and as an example to others to "go and do likewise," that the Sabbath School of the Fourth Reformed Presbyterian Church did, on April 18th, 1853, resolve to support one scholarship in India, under the direction of the Board of Missions of the Reformed Presbyterian Church.

It was also Resolved, that the name of the scholar to be supported shall be James Renwick.

Dear Sir,—I send you the above information in relation to the scholarship, because I am not aware that it was made known officially before to you, and also to show you that the Sabbath School of our church, although it cannot boast as many members as some of her sister schools, yet, as far as within her power, she is trying to do something to help on the great missionary work in that field, where, although much has been done, yet there is still more to do.

Respectfully yours, J. M. Collingwood.

A WET SABBATH.

Yesterday was a very wet Sabbath; and what was the consequence? There were not quite fifty people in the church in which it is my privilege to preach. On a fair day more than three hundred congregate. Now, far be it from me to say that all the missing ones are fair-weather Christians. It was a wet, a very wet day. Very sorry should I have been to see some of my aged, delicate or infirm friends working their way through the rain to the sanctuary. I do not think the Lord would have approved it. And yet some of them will often venture so far, that they may well be called presumptuous.

But was the smallness of the audience a surprising thing? Oh! not at all —it was expected. It would have been expected if the morning had only been cloudy. What could we expect then when there was such a pouring rain? Yet the church is well located, in the middle of the town, in the main street; the walks are paved, the crossing good; the streets were washed very clean indeed; and the rain came down direct, no wind beating it. It was a perfect pattern of a wet Sabbath; such a one as I would always enjoy, if a few more would only keep me company. But perhaps it was very unreasonable to look for much company.

Perhaps it was, but I thought that some of those men who, if it had been Monday, would not have debated for a moment whether they should attend to their worldly business or not, could have come to church. I thought that those who would go through fire to their stores, might go through a little water to the house of God. I thought that the pews of those able-bodied men who laugh at their weak, nervous neighbours who perpetually watch the wind, ought not to have been vacant. But am I not displaying my own ignorance? Is not a rain on Sabbath something very different from a rain on Monday? Is it not more penetrating and dangerous?

And now I remember that years ago already, I read an advertisement in which great rewards were offered to any one who should invent an article that would guard against a Sabbath rain. It was stated that abundant provision had been made for the rain of other days. A satisfactory material had been discovered, and worked into all manner of articles for the protection of the person. Nay, it answered even on the Lord's Day for men engaged in profaning it. But it was despairingly asked, Can nothing be done to protect people in going to church? We ask, Can nothing be done? Where is our Yankee invention? Has nobody seen anything in the Crystal Palace that will answer the purpose?

We held election last Tuesday. It was a very unpleasant day. Much more unpleasant than yesterday, although it did not rain so fast. Many were seen out all day, who were not expected yesterday, because we know that their interest in politics is greater than in religion. But those members of the church who were out all day, standing on the wet ground, working hard, riding miles, some of them, what a pity that they could not find overcoats, and overshoes, and umbrellas that would have enabled them to walk a few hundred yards comfortably to church!

By and by, in my walks, I shall probably meet some who will apologize for their absence yesterday, and attribute it entirely to the rain. Verily they must flatter themselves with the idea that ministers are peculiarly verdant. Some will perhaps be surprised to hear that there was anything more than a prayer-meeting. Let such understand that the few who venture out in unpleasant weather are entitled to the best sermon their minister can give them; and we are glad to notify them that many ministers appreciate this, and act upon it.

One word of practical application. Let all those who now on a wet Sabbath say, "Nobody will be out to-day, and why should I go?" hereafter say, "There will be too few in church to-day, and my seat must not be vacant." We can tell them that they will suffer no damage, and will cheer the heart of many a Pastor.—*Christian Intelligencer.*

A DRUNKARD'S OPINION.—Dr. Snodgrass, in an address at one of the recent anniversary meetings in New York, related the following incident:—"Said I to a friend of mine in Baltimore—a man of talent in one of our professions, a well-meaning, useful man in the days of his sobriety—'What think you of the Maine Law for Maryland?' 'Think,' replied he; 'I think well of it. Give me that, and I shall have hope. I have signed your pledges over and over, but only to break them as often. Shut up these drinking-houses with your Maine Law prohibition—take away from my eyes these attractive saloons and sparkling decanters—remove the sight of these and the fumes of their contents—the Satanic temptation to ruin; and then, but not till then, I shall hope to remain a sober man—to be myself again. For my own part, my friends, such appeals have an irresistible force with me.' I think it is high time that we had legal prohibition every where, when the inebriates themselves are imploring its assistance for their agonized, desponding souls."

Missionary Intelligence.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, Jan. 4, 1854.

Reverend and very dear Brother,—Since I wrote to you a month ago, I have not been favoured with any letter from you, yet I do not wish the present mail to leave without sending you a few hasty lines. Shortly after my last, we had the gratification of receiving the "American boxes," and their valued contents. I have since spent most of my leisure moments in reading some of the interesting volumes sent us. The life of the Venerable Dr. Green, was perused with avidity and pleasure, many a delightful and interesting lecture did I hear from his lips, and I shall never forget the manifestation of the Divine presence enjoyed, when he dwelt on the words at the baptism of Christ, "This is my beloved Son, in whom I am well pleased." O how precious did Christ seem on that occasion! He did appear to be "all my salvation and all my desire;" for it struck me, if God the Father was well pleased with his own Son as Mediator, in the work of redemption, surely *those* whom he came to save, ought to be well pleased too. But I am off the point of my letter. I wanted to say, that this splendid and judicious supply of the new publications of the day, for our station Library, is a boon for which we cannot be sufficiently thankful to our good friends at home, and it in a great measure makes up for privations in other respects, being at so great a distance from the source of literature in Christian lands.

The commentaries for the young men will be very valuable. How many things we all have now to remind us of *dear* friends, at home, but indeed your names are too deeply engraved on our hearts, ever to be obliterated.

You will be glad to hear this leaves us all in good health, and our work going on as prosperously as we could expect. The schools are still well attended, and the daily preaching of the gospel listened to with respect. Mr. Caldwell has returned from his itinerancy, and our hands are now strengthened by the assistance of himself and Theodore. Our schools are become so large that the place is too straight for us, and we will be compelled to enlarge the place of our tent by adding a spacious room to the city church building. Mr. Woodside has purchased a fine large house at Dehra, in a very central position, and at a very moderate price, but he will himself tell you all about it. Give my respects and kindest regards to all our dear friends. Ever yours in the gospel,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

"Mission house," Dehra, January 5th, 1854.

My dear Mr. Stuart,—I am about to inflict on you another *business* letter, though I shall not guaranty its being done in a business manner. Before I became a Missionary, I used to think that missionaries had nothing to do with *business*, in the strict acceptation of that term. Since I came to this country, I have found out the contrary. The occurrence of business transactions between the officers of the Church at home, and their missionaries, has a tendency to secularize that correspondence, which should be, perhaps of a higher order. As it is, we cannot help it, and my hope is that these necessary incumbrances may never be permitted to secularize our feelings, as well as our letters. Now for the business. In my letter of October I asked you, as Treasurer of our Board, to place at my disposal, 3000, or 4000 Rupees, for the purpose of assisting us, in establishing a new station at Dehra. It so happened, in the good providence of God, that a house and premises were offered for sale, which the Saharanpur Brethren agreed with me in thinking we should secure for the mission. I made all necessary inquiries, and then laid the matter before the mission. They *unanimously* voted for its purchase. There was no time for a reference to America, as the estate was sold by the Administrator General, to satisfy demands against the deceased owner. I accordingly became the purchaser, and the property now belongs to the mission. It cost 5350 *Rupees*, but on the compound there are now growing about 1000 Rupees worth of *Bamboos* ready to be cut down. This will reduce the price of the property to a little over 4000 Rupees. The house is two storied, very well built of burnt bricks and lime. It is larger than we absolutely require for a residence. But one of the lower rooms 30 feet by 20, I will convert into a chapel, and 2 others into school rooms. So that we have a pretty complete establishment already. My subscription list now exceeds 3000 Rupees, and I am going on to collect. My earnest desire is to be able to collect as much in this country, as will enable me to make a *present* of this house, and premises, to the board. This, however, will take the greater part of another year to effect. In the mean time, I have paid *one-half* the purchase money, and have got till May 1st, (or four months) credit for the remainder. Now, I hope you will be able to send me at least 3000 Rupees, part of which I may borrow for a time, to make the second payment. But you may ask what is all this wanted for? It is this. We want in the native city a house which will, (as in Saharanpur,) answer the double purpose of a school house and church. This building will cost close on to 3000 Rupees, or $1500. Now, I think, if we out here, in the limited circle of a few small stations, raise over 4000 Rupees, the church at home may very well spare us 3000 Rupees more, to help to complete our establishment; the first off-start, in commencing a new station, is the worst. The current expenses afterwards are not so heavy. You may be anxious to know how we are getting along. As usual, my coming here excited a great deal of latent superstition; for some weeks, "*The Testament*" "*The Testament*" was in every body's mouth. This is the great *bug-bear*, which has been put into the mouths of natives, by the government of the country. Any thing but *Jesus*, and his *Testament*. Teach anything but these, and they are quiet, but the moment these are introduced, then their prejudices are up. These feelings, however, are only temporary, and I have no doubt, we will have as flourishing a mission here before long, as any where in our region. We hope you will be able to strengthen us by another man, and then one of the Saharanpur men may join me here. I am happy to be able to say that my health is quite good, and I trust it will continue so, in this station, which is a very different climate from Saharanpur.—The overland mail has arrived, but no letters from America. This is always a little disappointment to us, still we cannot complain of our correspondents. They treat us very well in this respect. I will now draw to a close this hasty letter, as it is chiefly on

business: I shall reserve other matters for a letter of a more private character. I will merely mention, that the articles sent to us, by our American friends, have come to hand, and shall be duly acknowledged, though I fear we shall be unable to express the gratitude we feel for these tokens of your remembrance to us. I should not forget to state, that the Lord has seen fit to remove our youngest child, 11 *months* old, by death. We are thus again reminded of our allegiance to the King of heaven, who doeth according to his will, among the inhabitants of earth.

With warmest Christian love, I remain affectionately yours,

J. S. WOODSIDE.

RECENT INTELLIGENCE.

PRESBYTERIAN BOARD.

MISSIONS TO THE INDIAN TRIBES.—Since our last, letters have been received from Rev. Alexander Reid, of the Choctaw Mission, dated the 13th December; from Rev. W. A. Watson, December 31st, and Miss Mary J. Wilson, November 25th, of the Chickasaw Mission; from Mrs. Mary A. Lilley, November 30th, of the Seminole Mission; from Rev. S. M. Irvine, December 10th, of the Iowa and Sac Mission; and from Rev. William Hamilton, 17th December, of the Otoe and Omaha Mission.

Mr. and Mrs. Lilley had both suffered much from sore eyes, a disease that had prevailed extensively in the country for some time past, but were better at the date of their letter.

Mr. Watson and his family had suffered so much for months past from chills and fevers, that he was compelled to withdraw from his work for a time. His last letter was from South Carolina, where he had arrived, and where he hoped, after a few months' relaxation, to have his health restored, and be able to resume his labours in the spring. Miss Wilson, of the same station, has suffered still more from the same disease, and fears are entertained that she may be compelled to withdraw from the missionary work altogether.

Mr. Reid speaks of the good health of the mission family at Spencer. The school, at the present time, embraces one hundred pupils, all of whom are prosecuting their studies with diligence, and conducting themselves in a way to give general satisfaction.

WESTERN AFRICA: LIBERIA MISSION.—Our letters from this mission are, from Mr. H. W. Erskine, of Kentucky; from Mr. B. V. R. James, Monrovia, 29th September; from Mr. Washington McDonough, Settrakru, 11th August; from Rev. James M. Priest, Sinou, 6th September: and from Rev. David A. Wilson, Monrovia, as late as the 8th November.

The members of the mission were in the enjoyment of their usual health, and were prosecuting their missionary work at their respective stations without interruption.

Mr. Wilson mentions the safe arrival at Monrovia, of Rev. Messrs. Williams and Clemens, with their wives, on their way to Corisco. He also communicates the pleasing intelligence that two of the young men of his Latin class had become the subjects of grace, and that several others seemed to be seriously inquiring what they must do to be saved. The Presbyterian church at Monrovia had also experienced a season of reviving. Six persons were added to the church at their last communion season.

INDIA.—Our advices from India are dated at Lahore, October 18th; Ambala, October 15th; Saharunpur, October 17th; Agra, November 7th; Mynpurie, October 19th; Futtehgurh, November 4th; Allahabad, October 19th. A church had been organized at Lahore, consisting of eight members, besides the missionaries. Four of the members were natives. Our readers will unite with the missionaries in the prayer that "the dews of the Spirit may water this vine, and make it bear much fruit." At Ambala, a fine school-house and chapel were nearly completed. It is a well-built house, costing about $2500, nearly one-half of which had been contributed by friends in India. The health of Mr. Woodside not permitting him to reside in the plains, he was about to occupy a station at Dehra, an important place in the lower range of the Himalayas, and not far distant from his former station at Saharunpur. Several of these letters mention, with great regret, the death of the Hon. James Thomason, Lieutenant-Governor of the north-western provinces. He was a man of fine abilities, a ruler greatly distinguished, a sincere follower of the Saviour, a warm friend of missions. His loss will be severely felt by all classes.

Siam.—We have letters before us, from Samuel R. House, M. D., of September 12th, and from the Rev. S. Mattoon, as late as October 6th.

In the previous number of the Record, apprehensions were expressed that our brethren at Siam would be greatly disappointed, if not discouraged, when they heard of the failure of two brethren to join their mission, whom they had been encouraged to expect. Mr. Mattoon, in the letter just received, alludes very feelingly to this disappointment, but writes in good spirits, nevertheless; he and his associate being resolved, by the help of God, to labour on in patience and faith, with the confident expectation that God, in his own good time, will send them other labourers.

All the members of the mission were well, and prosecuting their labours as usual.

China: Canton Mission.—The only letters which have been received from any of the missions in China, since our last, are from Rev. A. P. Happer, 24th October; and from Rev. John B. French, 25th of the same month.—Mr. Happer speaks of the return of Mrs. Happer from Macao, where she had been for the benefit of a change of air, in greatly improved health. They were making preparations for the establishment of a small school for girls, to be under the care and superintendence of Mrs. Happer. Mr. French speaks of the good health of the mission family generally, and speaks encouragingly of the work in which he is engaged. "Since the repairs of the chapel have been completed," he says, "the services have been well attended; I have had crowded houses, and feel greatly encouraged. God has granted me the desire of my heart, in thus opening before me a wide door of access unto the people; and now my prayer is that he would continue unto me my health and strength, and give me grace to follow the leading of his providence, and improve diligently the opportunities of usefulness thus afforded me. And O! that the Spirit of truth may come and open the hearts of this heathen people to receive the messages of mercy, and to believe in Christ to the salvation of their souls." Who will not add, Amen!

[From the Journal of Missions.]

The Jews.—*London Jews' Society.*—Mr. Stern finds some Jews at Constantinople, who are beginning to read the New Testament. Several whom he has conversed with, possess a general knowledge of the gospel. Two are under instruction preparatory to baptism. One of these is from Salonica, where his open avowal of the Protestant faith has caused a great stir, and many there are reported as reading the gospel and ready to follow his example.—At Frankfort-on-the-Maine, says Mr. Poper, "there is a most remarkakle shaking of the dry bones, visible and audible. A crisis is drawing near, and this, there is great reason to hope, will, under the life-giving influence of the Spirit, issue in an ingathering of numbers of the Jewish nation into the church of Christ, to such an extent as has not been heard of since the days of the Apostles."—At Warsaw, the oldest station of the Society on the continent, the proselytes are now numbered by hundreds, and cases of baptism are still occurring from time to time.—"A considerable movement" of a hopeful character is mentioned as going on among the Jews at Jerusalem.—Eight individuals in London have been led to the public acknowledgment of Christ as their Saviour.

China.—*American Baptist Union.*—At Hongkong, Sept. 5, a young man was baptized, who had received an English education at Pinang; he expects to go as interpreter to a party of Chinese colonists bound for the West Indies. He shows a desire to communicate to them "the like precious faith." There were two other applicants for baptism, and the hope is expressed that some of the girls in Mrs. Johnson's school are "born from above."

Burmah.—*American Baptist Union.*—The Old Testament has been completed in Karen, and it was expected that the last sheet of the revised New Testament would be printed about the middle of November. At Rangoon 277 Karens, and 45 Burmans and Shans have been baptized in fourteen months, and the present number of hopeful inquirers is larger than at any former period. The income of the Karen Missionary Society the last year was 231 rupees. One missionary had visited over fifty villages. The Karen Ministerial Conference reports 126 baptisms since their last annual meeting, and 280 scholars in their village schools.

Editorial.

THE THEOLOGICAL SEMINARY.

We have given a large portion of this number of the Banner to articles in reference to the Theological Seminary, a subject of great and general interest throughout our Church. There can be no doubt that the action of the last Synod in suspending the operation of the arrangements then existing, without providing any substitute, is deeply regretted, and that there is a universal and urgent desire that some permanent provision should be made to supply candidates for the ministry with suitable instruction. The first article we publish on this subject expresses correctly and forcibly the sentiments of the great mass of our people. Our brethren of the Associate Church have had the same subject under discussion, and the second article on this subject in our present number is taken from their valuable periodical. It will be observed also that our Scottish brethren have been directing their attention to the same subject, and in connexion with the new arrangements made necessary by the removal of the lamented Professor Symington, they have been remodelling their system of instruction. For the information of the ministers and elders who may be called upon to act on the subject when it may be before our own Synod, as well as for the satisfaction of our readers generally, we have published some of the documents relating to this business. We hope that the delegates to Synod will come prepared to deliberate and decide on this important topic, and that all will pray that the wisdom from above may be granted that their conclusions may be such as God will approve and bless.

DR. DUFF.

We mentioned in our last number the arrival of this eminent man, and the cordial welcome he had received. We are glad to state that the interest which his thrilling discourses have excited still continues. Immense audiences have attended his sermons in Elizabethtown, N. J., in New York, and in the Hall of the House of Representatives, at Washington. It is exceedingly to be regretted that his time is so much limited that he cannot remain in America much longer than the present month, but as he will visit several of the most important cities in the Northern States and Canada, many may enjoy an opportunity to hear him. We trust none who can obtain it will miss such a privilege. To travel hundreds of miles, as some have done, to hear him, would not require an expenditure of time, or toil, or money, beyond the value of the enjoyment and improvement which may be obtained.

RECENT INTELLIGENCE FROM INDIA.

Our latest intelligence from India is contained in letters from Mr. Campbell, dated Saharanpur, January 4; and from Mr. Woodside, dated Dehra, January 5, 1854. It will be pleasing to those who sent to our beloved missionaries some tokens of regard at the time that the last boxes were forwarded, to learn that their presents have arrived in safety, and that they have been gratefully acknowledged.

Notices of New Publications.

My First Visit to Europe; Or, Sketches of Society, Scenery, and Antiquities, in England, Wales, Ireland, Scotland, and France. By Andrew Dickinson. Fourth Edition. New York: G. P. Putnam & Co., 10 Park Place. 12mo.; pp. 214. For sale by W. S. Young, 173 Race street, Philadelphia.

The author of this work describes scenes which tourists to our father-lands generally visit, but his vivacity of style, and geniality of disposition, give a freshness and a charm even to subjects otherwise familiar. The book will be found agreeable and instructive.

Practical Treatise on Christian Baptism. By T. Houston, D. D., Pastor of the Reformed Presbyterian Church, Knockbracken. Paisley: J. Gardiner. 18mo.; pp. 343.

We have been much pleased with this work. It unites the doctrinal and practical in a manner superior to any thing we have observed in other treatises on Baptism, and by a judicious selection and arrangement of its topics, gives an interest to a subject which, although so very important, has been so much discussed as to have become to some so trite as to be avoided. We would hope that the work may be re-published in this country where there is so much need for the forcible and earnest discussions it contains on the obligations of parents and children arising from the baptismal covenant.

The Bible Vindicated against the Aspersions of Joseph Barker, by Joseph F. Berg. A Full Report of the Discussion on the Authority and Inspiration of the Holy Scriptures, held during Eight Evenings, in Concert Hall, Chestnut street, commencing on Monday evening, January 9th, and closing on Thursday evening, January 19th, 1854. Published by the Committee of Friends of Dr. Berg. 12mo., pp. 254. Price 31 cts. Philadelphia: Wm. S. Young, 50 North Sixth street.

This is a full report of a discussion held recently in this city, and which excited an interest in the community surpassing any thing manifested previously on any similar occasion. The champion of Infidelity, once himself a preacher of the gospel, showed great skill and boldness in managing his side of the controversy: but the cause of Truth was ably defended; and a vote taken at the close of the debate, indicated that an immense majority considered the Bible to have been conclusively proved to be the Word of God. Those who wish a full and accurate report of the speeches on *both* sides, may obtain it by procuring this work.

The Races: The Evils Connected with Horse-racing, and the Steeple-chase, and their Demoralizing Effects. By Thomas Houston, D. D. Paisley, Scotland: Alexander Gardiner. 1853. 24mo.; pp. 148.

We are sorry to learn that the practice of horse-racing, with its numerous inseparable evils, is on the increase in Ireland. In the United States, it has not yet attained, and we hope never will reach the character of a *respectable* amusement. There are, however, some who defend it, or palliate it—there are multitudes who never go to the race-course, who yet, in trials of speed, squander money, lose time, associate with the immoral, and treat most cruelly the noblest of our domestic animals. The Lord's day seems to be selected for such purposes, and its profanation adds to the criminality of such conduct. Those who would read Dr. Houston's short but valuable work, will find in it such an exhibition of the evils of the practice, as could scarcely fail to lead them to renounce it. Its republication and circulation are to be much desired.

Why Will Ye Die: An Expostulation with Self-destroyers. By the Rev. W. J. M'Cord. Philadelphia: Presbyterian Board. 18mo.; pp. 83.

This is a fervent appeal to the careless or the awakened sinner.

Scripture Natural History; Illustrated by numerous Engravings. Philadelphia: Presbyterian Board. 12mo.; pp. 252.

The concise and animated descriptions given in this book, render it an excellent manual on the subject to which it refers. We are glad to see it republished by the Presbyterian Board.

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